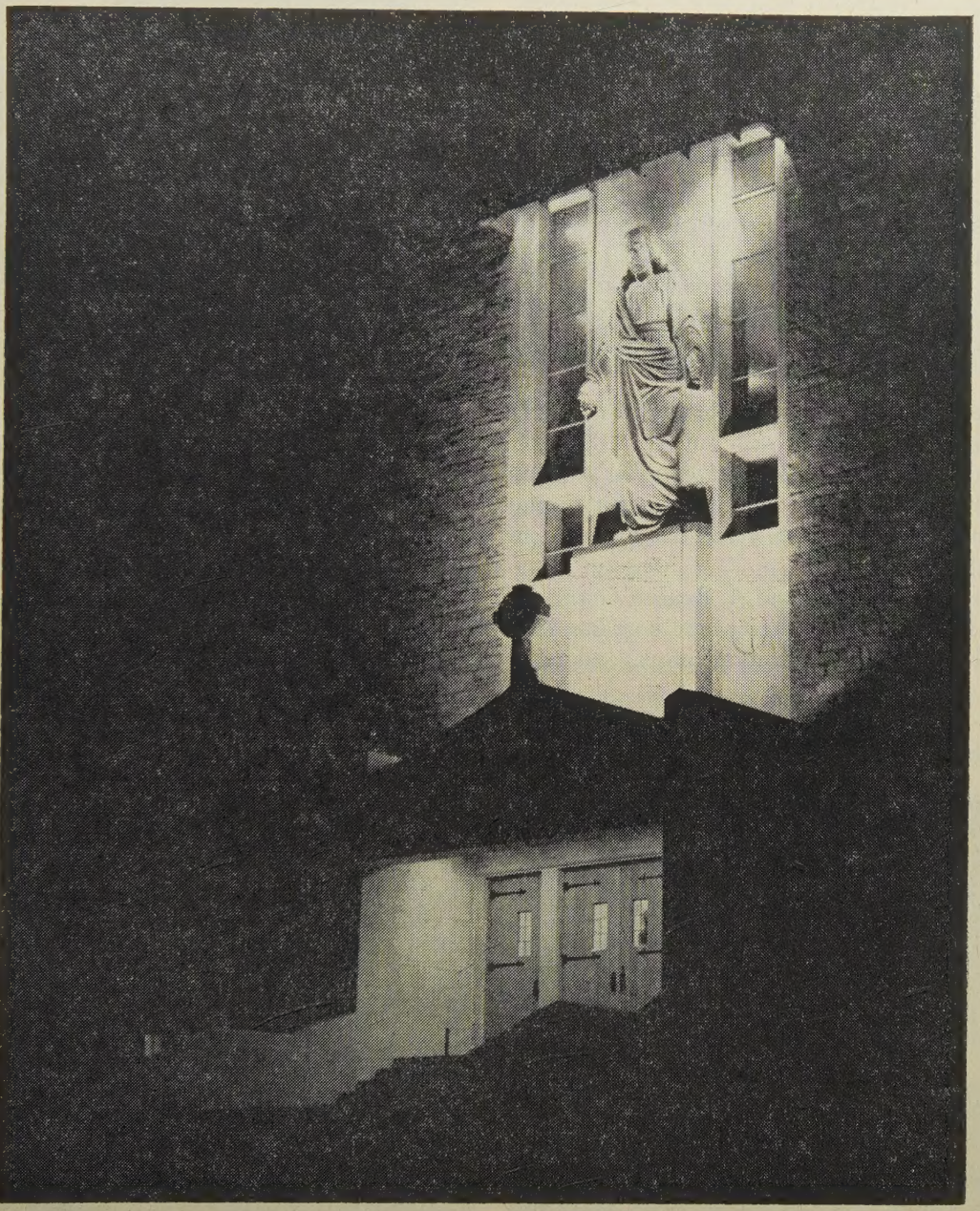
Lutheran Herald

NEW CHURCH IN MILWAUKEE



Pictured above is the lighted figure of the Inviting Christ, a 15-foot carving which is mounted above the entrance of Our Savior's Lutheran Church in Milwaukee, Wis. Other features of the new building are shown on the inside front cover. All photos are supplied through the courtesy of "The Milwaukee Lutheran."

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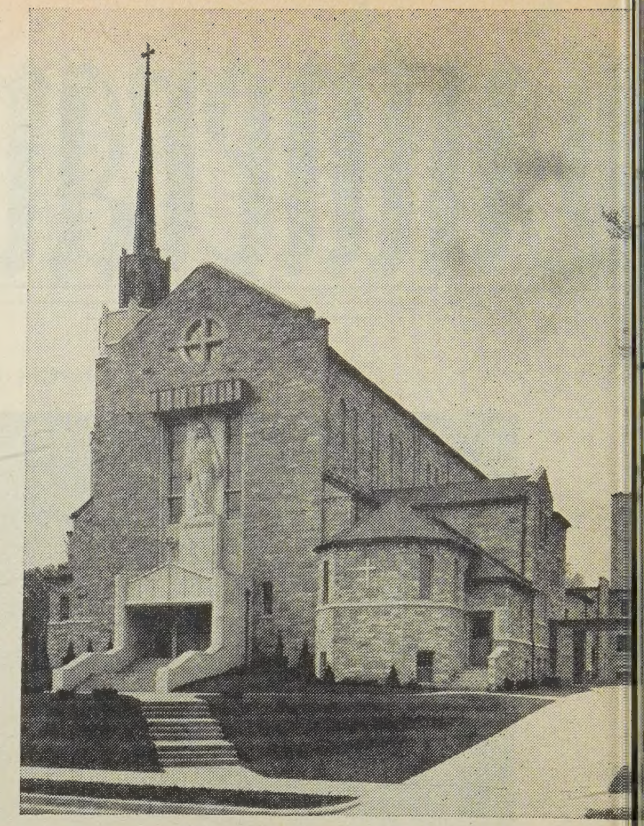
Our Savior's Church Is Dedicated



It was on Easter Sunday, 1953, that the congregation of Our Savior's Lutheran Church in Milwaukee first worshipped in their new church, a gracefully tall, Lannon stone building, modified gothic in style. There are thirty rooms in the building, in addition to the church proper, and the church building itself is 212 feet long and 115 feet wide. The spire at the front rises 130 feet into the air.

An intercom telephone system keeps each facility in close touch with all others, with outlets in the choir room, sacristy, engineer's room, head usher's room, secretary's office, and at the organ. A four-unit paging system also makes it possible to reach the custodian in all parts of the building.

Pastors of the congregation are A. Reuben Gornitzka and Willard H. Lund. The congregation now has 3,500 baptized and 2,600 communicant members, and is 96 years old.

Dedication ceremonies were held June 27, with Dr. J. A. Aasgaard preaching the dedicatory sermon and officiating in the rite of dedication. Preacher for morning worship service was Dr. Martin Anders with Dr. Morris Wee speaking at the banquets held June 28 and 29.

The work was begun under Hugo C. Haeuser, w known Milwaukee architect, and was taken over a his death by Grassold-Johnson and Associates.

The former home of the congregation is now oc pied by another ELC congregation, Advent Luther served by the Rev. Joel Dobbe and the Rev. Mar O. Lee.

Sanctuary of the new church

A chapel is also included

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Lutheran Herald

'he Konnarock Story

Betty Westrom
Staff Writer in the Rural Life Program, the Division of American Missions of the National Lutheran Council

The Rev. Rudolf Ludwig, pastor of Konnarock Lutheran parish, greets parishioners as they leave the log church at Laurel Valley.

ıe sound of water rushing down over the rocks, the nt of the pine and hemlock trees which cloak the pes of the mountains, the laurel-bordered roads which l upward around old White Top—these are some of : things which make the area around Konnarock, rginia, attractive and picturesque.

But there is nothing picturesque about some of the oblems of the mountain area, and these, too, are a part the Konnarock story.

The Konnarock story is a story of tenderness and od sense, prayers and hard work. It is a story of a urch which takes seriously its task of building a Chris- n community, a church which gives a 20th Century terpretation to the three-fold preaching—teaching—aling ministry of Jesus Christ.

From the Lutheran mission in the tiny village, hands love reach in all directions up into the hills, bringing pe to the people in the humble homes which nestle the hollows or cling to the steep sides of the mountains.

The Konnarock story is a story of many people, nday school children from Pennsylvania and church omen from Minnesota, pastors from the Baltic countries and a doctor from Germany, men who gave up mfortable urban parishes for the rigors of mountain ving, school teachers who sacrifice attractive salaries give themselves in a spirit of ve. It is the story of the mountain ople, who are learning about vitamins and health, self-reliance and ewardship, soil conservation and auty, child care and the Gospel of lvation.

Not too many years ago the village of Konnarock was the center for a lumbering enterprise which employed many men. The whole area hummed with activity. Within a very few years, however, only stumps were left of what was once valuable virgin timber, and in 1928 the lumber company pulled out, leaving mass unemployment and poverty in its wake.

The United Lutheran Church in America, which had been invited by lumber company executives to establish a school and churches for the mountain people, recognized that it must concern itself with the total needs of the area's residents, and the work was expanded to include welfare and medical services.

"Nerve center" for the mission enterprise is a modern, two-story office building in Konnarock. Dr. C. Ross Ritchie, a gray-haired, soft-spoken man, superintends the work with an air of quiet resolution. He must keep an executive eye on Konnarock Lutheran School; the Southern Mountain Church work, which includes 22 congregations in nine counties of southwest Virginia and western North Carolina; the Konnarock Medical

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GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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center and an auxiliary health center; 1,200 acres of land; a community cannery; and a private telephone line and water system. Dr. Ritchie came to the post just three years ago after serving a thriving parish at Lexington, North Carolina. Added to the traditional concerns of the pastor's pulpit and study, he finds that he must now consider such problems as broken fences and cattle disease, baby clinics and educational standards.

Built by the Women's Missionary Society of The United Lutheran Church in 1925, Konnarock Lutheran School has during its short history trained hundreds of mountain girls and boys, educating them to Christian usefulness in the mountain area.

A large building at the foot of White Top mountain, two miles from the village, houses the academic classrooms and the girls' dormitory rooms. Shingled with chestnut bark, the building looks very much at home in its rustic surroundings.

The boys live in a rambling frame house in the village, formerly the home of a lumber company executive. Also in the village, perched on the side of a hill, is a big, nondescript wooden building which once housed St. Matthew's Lutheran Church and is now used as a workshop for manual training courses.

The required high school academic courses for the state of Virginia are taught at Konnarock Lutheran School. In addition, there is emphasis on practical skills, Bible training, and music. KLS training makes an impact on the entire community. Edgar Umbarger's agriculture courses train boys to engage in scientific farming. "Hob" Wyatt's instruction in the manual training courses prepares them to make furniture and souvenirs and apple ladders. Mr. Wyatt also superintends the mission's entire building program, making it possible for the men in the area to build churches and residen for the mission staff.

The Rev. Rudolf Ludwig, pastor of Konnarock Lutheran parish, F a visit to a mountain home. Arthur Riddle, right, was baptized Pastor Ludwig at Christmas, 1951, and his little great grand Loran Barker, was baptized Christmas, 1953. Also pictured are M Sarah Shumate, holding her grandson Loran, and Mrs. Riddle.

The average mountain home experiences a defi lift when the daughter of the household comes ho from school, armed with knowledge about cooki sewing, home decoration, home nursing, and heal All the dishwashing, laundry, and other housekeepi tasks in the main school building are taken care of the girls themselves. After breakfast the rooms a corridors are alive with singing as pretty girls in b jeans do their morning chores. Superintending ope tions in the kitchen is the genial cook, "Grandm Church, who "just shut the doors and walked out" her little white mountain home a year ago because s knew she could be of help to the school. The boys ha

Girl students of Konnarock Lutheran School perform their morning housekeeping duties.

Edgar Umbarger, manual training instructor, supervises the buildi of a fence by boy students at Konnarock Lutheran School.

ork to do, too. In addition to keeping their own rmitory clean, they are kept busy by the field crops, estock, and the 25-acre orchard. The farm, with 350 es under cultivation or in pasture land, serves as a oratory for the instruction in agriculture; and it also oduces a large amount of food for the schools. The m is stocked with two work horses, 15 dairy cattle, beef cattle, 50 sheep, 30 hogs, and 200 laying hens. Their morning work completed and inspected, the ls go to their rooms to change from blue jeans into hool dresses. Soon a station wagon pulls up at the k door, driven by Tom Blevins, a slim, good na- ed KLS graduate who has served for 23 years as chanical maintenance man for the mission. The boy dents pile out of the station wagon and join the girls morning chapel exercises.

A stained glass chancel window depicting Christ ssing the children—candles burning on the altar— silent reverence of the youngsters as they enter the apel—these are some of the things that impress the itor. The students take complete charge of the serv- , reading the Scripture lesson, leading in the prayers, oosing the hymns, and presenting the brief, thought- meditations. The worshipful spirit felt when the boys d girls sing together such religious classics as "Beau- ul Savior" and "Ah, Holy Jesus, How Hast Thou fended?" is in evidence also as they gather for their ght-time "family" prayers or recite together the table ssing. Moses and Jeroboam, the Assyrians and the velve Tribes of Israel are all made relevant to 20th ntury Christianity in Bible classes conducted by Mrs. ildred Deal, principal of the school. "Mama" Deal is pleasant, auburn-haired woman with a gentle Caro- e drawl. A majority of the students take piano or gan lessons; and almost all of them do some choral ork.

When the students have a few minutes free from their tin conjugations, correction English, or drama re- arsals, they follow the mountain stream up to the nic grounds or enjoy a quick round of outdoor sketball. Occasionally, on an extra "pretty" day, the dent body is transported to the summit of White p mountain for a full-scale outing.

Every Saturday night there is something special at e school—either a movie or a "little red wagon" party, aturing folk games.

ne value of KLS training can be seen in the young- rs who graduate from the school. Boys and girls who me to the school as awkward, frightened children ve as poised young men and women, ready to assume role of Christian leadership in the mountain area or go on to college to train for the professions.

Graduates who leave the mountains return to Kon- rock to have their babies baptized.

A letter "Mama" Deal received recently from a red-haired soldier now stationed in Germany told how he had invited his Army buddies to visit Konnarock. "I don't think I will ever forget what KLS and the church taught me during my years there," wrote the G.I., who sings in the church choir where he is stationed.

Pastor Ritchie recalls that when he came to take over as superintendent of the mission he asked a church member what he thought of the Lutheran work in the area. "Well," the man replied thoughtfully, "we don't have any more baby funerals."

Konnarock is one of the safest places in the country in which to have a baby, thanks to the mission's medical program. In the 14-year history of the medical center, not a single baby or mother has been lost. In an area which had been accustomed to two or three infant funerals every month, this represents a solid achievement.

The church, sensing that a strong Christian community cannot exist unless its people are strong, determined to provide first-class medical facilities for the Konnarock area. In 1940 a house in Konnarock was converted into a modern medical center with funds given by Lutheran young people from all over the country through their Luther League organization. It is not "horse and buggy" medicine which is practiced in the big white house with the red shingled roof. On the first floor of the center are a waiting room, consultation room, emergency ward room, X-ray room, clinic room, laboratory, and diet kitchen.

At the head of the medical work since its beginning has been Dr. Heinz Meyer, a refugee from Nazi Germany. Mrs. Meyer serves as office nurse, assisting him in taking care of the patients who stream into Konnarock from the entire Southern Mountain area for the morning and evening office hours.

As out-patient nurse, Sister Sophia Moeller, has been responsible for delivering more than 300 babies without a fatality. Through the years hundreds of mountain people have come to the door of the little cottage which is the Helton Health Center, asking for help from the stout-hearted deaconess. Driving more than 12,000 miles a year on her errands of mercy, "Sister Sophey" has also walked countless miles to reach some of the remote little houses to bring new babies into the world. In addition to delivering babies, other nursing care is provided by the deaconess. When a doctor's care is needed, she transports the patients 14 miles over the mountain to Dr. Meyer's clinic in Konnarock. Sister Sophey is now spending a one-year leave of absence at the Grenfell Mission in Labrador. During her absence Sister Ruth Poetzsch has carried on her work, driving the green station wagon over rugged mountain roads to bring the ministry of healing to the sick. "Isn't she a sweet something?" observed one mountain woman, grateful for Sister Ruth's help.

(To be continued)

A Mighty Fortress Is Our God

Henriette L

Come, stand by my side, as I go back to a town in Germany, and look at the faces of the people. They are a thousand refugees who are gathered on a cold, rainy Sunday morning in an open field. Look into their hearts that are filled to overflowing with thanksgiving. With quiet faces turned toward their altarpiece, the heavens, this throng of people are praising the Lord for safe delivery across difficult frontiers into temporary havens. They are thanking the Lord for the help of Lutheran people of the world to thousands of other homeless families and for help which they believe will come to some of them, too.

Sick and well, strong and weak, old and young, some with joys, some with sorrows, some warm in good clothing, some shivering in worn, thin ones—all reaching somewhere, somehow, sometime for the hand of a friend. Seeking and sought for, hoping and fearing, knowing that all men must be, can be brothers.

These are the refugee people who again come to you. Look into their faces, look into their hearts, if you can.

It was my privilege, as a representative of the Lutheran World Federation, to witness this joyous festival. As I looked at the multitude of souls, I saw at first only the weather-beaten faces, the hands that were swollen and cracked, the eyes that were deep sunken, and I thought about the anxiety inside each person. Then it was as though a miracle happened. The misery seemed to become glory, and there was a radiance of spiritual strength and serenity. No matter that there were no benches or chairs or hymnals or printed programs or protecting temple walls. Here was unshakable faith such as I had never before known. Surely the hand of God had brushed them in this eternal moment!

"He has made everything beautiful in its time." Pastor Meder was preaching. "We have lost members of our family, our homes and motherland and work," he said directly and simply, "yet we are blessed, for there are treasured possessions within us that no one can take away. We have the love of God. We have the concern of our brethren in Christ who believe we are worth while and who are at work to help us find a new place in life."

When the pastor stopped talking, the congregation sang spontaneously: "A Mighty Fortress is our God, a trusty Shield and Weapon." It was as though the voices rose to the troubled skies and parted the clouds so that the blessing of the sun came through. I am sure that many felt this was a symbol of hope, and they sang "He helps us free from ev'ry need that hath us o'ertaken."

The sun was now high, and I wondered how t many people could be fed and refreshed. They walked long distances from early morning and stood quietly for hours. But they were at ease and knew what to do. They smiled at each other grasped hands, and ran back and forth to greet l lost friends, and then gradually seated themselves the bare ground, and from deep down in their poc brought forth pieces of black bread. Someone s the words of grace, and they ate and sang heartily feeling of comfortable warmth settled over the gr here and there came an exchange of experiences a bizarre shelters, or vivid descriptions of the flight f the homeland, or amusing accounts of communal c ing in camp. No one asked questions about immi tion or the chances of being useful and wanted. least not on this Lord's Day of thanksgiving.

Long before nightfall, after a benediction on ending day, they were trudging homeward—to dug and attic and barrack home. Their songs could be h in the distance, blending with country church b

These are the people whom Lutheran Refugee Ser is asking you to help today. They are sturdy, hon hard working, trusting; some have faltered and need our special prayers and strong guidance. Like they struggle for faith to overcome fear and for po to rise above defeat. All are persons like ourselves w the right to live the good life.

"He has made everything beautiful in its time. To everything there is a season, and a time to ev purpose under the heaven: a time to be born an time to die." A time, I thought to myself, for us w have family, home, country, security, to reach out hands to help make life beautiful for these men, wom and children of faith and good will who do not h these riches.

This is not difficult to do. If each of us will str to resettle just one family—either through our cong gation or brotherhood or women's organization, through a friend or by ourselves, then several thousa more families may be saved. Our sacrifice will beco our joy. When we can move out from ourselves other persons, that is true life. Lutheran Refugee Serv offers this golden opportunity.

Arctic Easter

Arna Njaa

aster Sunday at Shishmaref, Alaska, dawned clear d bright as had every day for almost two weeks. The n made the snow dazzle. One couldn't look at it thout dark glasses. I had been in Shishmaref a week w, had spoken briefly at two or three meetings, had own them colored slides from various parts of the rld, and had visited in all their homes. I was to ve the privilege of bringing the Easter message at e morning service.

Contrary to Lutheran tradition, a woman fills the lpit at Shishmaref at two services every Sunday and Wednesday evenings. Miss Helen Frost, veteran issionary in Alaska, understands the Eskimo mind, nows his need, and knows how to help him. For a eek I watched her counsel and guide them and be ady to give of herself no matter at what hour. They e her congregation. She is their spiritual leader.

Before I left for Alaska I had heard that a revival as under way in Shishmaref, but I wasn't quite pre- ared to find such an overwhelming one. As is true in ost great revivals, it began with church council mem- rs who came under deep and serious conviction of n under the preaching of the Word. The consecrated wing and watering that has been going on ever nce the mission was established is bearing abundant uit. The Holy Spirit has been at work, and in almost ery home the parents and older children have made public confession and testimony in church, telling at they want from henceforth to live their lives unto od. It was inspiring as well as heart-searching to see ow unashamedly they wept over their sins. They ded their testimony by kneeling at the altar and aying. In nearly every instance the husband came up rst, and a little later his wife, and together they knelt the altar. Quite frequently the mother had a baby on er back and the father carried one in his arms.

You can imagine what a special Easter day this was r them. The power of Christ's resurrection had been work in them, bringing them to the newness of life. The Christian believers, too, confessed that they had been trying to serve two masters but from now on it would be one Master. In my Easter message to them I tried among other things to show them what belongs to the newness of life.

They took an offering for the budget, and after church the council members stayed to count it—$112.28, almost twice the amount of previous offerings. Without a doubt this represented a real sacrifice for many.

Miss Frost invited the council members to have a cup of coffee, home-made ice cream, and cake. That gave me an opportunity to review for them their responsibility as spiritual leaders of their congregation. They are fine men who are intent upon carrying out their responsibilities.

In the evening the Sunday school and choir presented an Easter program. How they love to sing! By the way, nearly every day some individuals came to ask if they might practice a song for the evening service. Miss Frost never discouraged anyone who wanted to express his faith that way.

At the close of the program one of the council members got up and spoke first in Eskimo and then addressed himself to me. He said something like this, "We understand you have Christmas parties in the States in the summertime to send Christmas presents to us. We want to thank everyone who remembers us, for there would be many in our village who wouldn't have much Christmas if it weren't for you people. Tonight, Miss Njaa, we want to have a Christmas party for you." Under a little tree on a table were several packages. He explained that each family had brought me something as a little gift of appreciation for my visit.

I was overwhelmed! They had received me so warmly I surely had no need of a tangible expression. Besides, I feel that I received so much more than I could begin to give.

If I have ever wondered whether or not mission work pays, I shall wonder no more. I doubt that there is any village anywhere that is more genuinely Christian than Shishmaref, Alaska.

But we can be sure the devil will be busy there to snatch away their courage, so we must pray for the native Christians and for Miss Frost, the missionary, that God shall keep them from the evil one and that they may grow in the grace and knowledge of God.

We regret that because of the amount of pre-convention and convention material it has been necessary to hold this warm and sympathetic account of work and worship in Alaska for this length of time. Miss Njaa is executive secretary of the Lutheran Daughters of the Reformation.

EDITORIALS

Merger—The Road Ahead

THE SECOND OF TWO EDITORIALS

During the biennium between the conventions of 1952 and those of 1954, the members of the Joint Union Committee were cast in the role of planners, draftsmen, perhaps even architects. Their mandate was to draw up the preliminary sketches of a possible merged Church. This they did and presented the results of their efforts to their respective Churches.

The coming biennium will see these men in a new role. Now they are to be builders. They are charged with the really stupendous task of taking their own drawings, which the negotiating Churches are now making theirs, and erecting the building. If the work of the Joint Union Committee is done well (and there is every assurance that it will be), the close of 1955 should see it ready to present to the four Churches the completed structure. If it is satisfactory, all that will be left is for the bodies to approve of it and to move into it.

The mandate to the Union Committee of each body for the coming biennium is given in Resolution IV, which reads: *The Church hereby instructs and empowers its committee, in co-operation with the other committees, to guide the further progress of studies initiated in 1950, including the preparation of prospective Articles of Incorporation, Constitution, By-Laws, and Articles of Union for a new Church, as well as any other necessary reports and documents.* The resolution goes on to stipulate that all such documents must be in conformity with documents already approved (that is, the *United Testimony* and the *Report*). These documents are to be submitted to the 1956 conventions "for consideration and action."

It will be well to understand exactly what is involved in each of the documents which are to be prepared.

Articles of Union. These may be looked upon as the agreement to be entered into *by the merging bodies.* Here will come such basic considerations as recognition of special doctrinal documents which are a part of the heritage of each body (like our own *Madison Agreement* of 1912-1917.) Special arrangements regarding individual institutions belong here. So do departmental considerations. And so on. While we do not anticipate any insuperable obstacles in the area, it must be admitted that the task of formulating these Articles is no small one.

Constitution. If the Articles of Union are the ag ment between the merging bodies, the Constitutio the agreement *among all the congregations* making the new Church. It is the fundamental and basic d ument, the "bill of rights and responsibilities" of congregations, the "bill of particulars" for the en Kingdom program of the new Church.

By-Laws. The Evangelical Lutheran Church, stran ly, has no By-Laws. We do have some "Rules of Pro dure," adopted in 1917. We also have innumera "standing resolutions" adopted by various conventi These, properly codified, would, in substance, be By-Laws, by whatever names they are called. Actua By-Laws for a church body are the standing resolutio It is purposely made difficult to amend the Constituti relatively simple to amend the By-Laws.

Articles of Incorporation. These constitute the *le* and *civil* foundation of the Church. In order to ca on its work, the Church must own property and m receive and disburse funds. It must therefore be inc porated under the laws of some state in which it op ates, not necessarily the state in which are its he quarters. In 1917, at the time of our union, the leg lature of the State of Minnesota passed a special which embodied what was needed to form a satisfacto corporation for our Church. Without hazarding a gu as to where the merged Church will be incorporat we may be sure that it will be in some state which willing to enact legislation satisfactory to the Chur

That in brief is the task of the Joint Union Commit between now and 1956. If the work can be complet to the satisfaction of the negotiating Churches by t time of the conventions, well and good. Then a fi vote on merger can be taken. If not, the final decisi must be postponed. It is certain that none of t Churches will be willing to accept any of the documen unless and until it is completely satisfied with it. It equally certain that no Church will be willing to ma a final decision until *all* these documents have be satisfactorily completed.

So that is the picture as of now. Preliminary wo can be begun without delay. The actual functioning the Joint Union Committee, however, must await t convention of the American Lutheran Church in C tober.

utheran Refugee Service

liss Clara Anderson, Minneapolis, has been appointed ecutive secretary of the Lutheran Refugee Service of innesota.

The Lutheran Refugee Service has been created by -operating Lutheran church bodies to assist congrega- ons in finding sponsors for refugee families to be settled in the United States under the Refugee Relief ct recently passed by the Congress.

Minnesota Lutherans are the first to create a working ganization to handle resettlement under the present t. Other states are expected to do so shortly, however.

During January and February a select team of Lu- erans from America worked overseas with German id Austrian church refugee staffs to select more than 000 refugee families out of 10,000 applications sub-

Miss Anderson

itted to European Lutheran Churches. It is hoped that ese families will be resettled in the United States. r. Henry Daum, Field Activities director of the Lu- eran Welfare Society of Minnesota, was a member of is team.

This is the third time Minnesota Lutherans have ganized to resettle displaced persons and refugees nder Congressional acts.

Miss Anderson arrived home last month from Ger- an where she was supervisor of Resettlement for the utheran World Federation. Under her direction more an 7,500 refugees were resettled in 15 countries roughout the world. Nearly 7,000 were resettled in anada alone.

Co-operating groups in Minnesota will be the Lu- eran Children's Friend Society of the Lutheran Church—Missouri Synod, the Board of Christian Service of the Augustana Lutheran Church, and the Lutheran Welfare Society of Minnesota.

Lutheran congregations in the state and individual sponsors will obtain information concerning families in Germany and Austria eligible for resettlement. Offices will be maintained at 2105 First Avenue South, Minneapolis.

Members of the Lutheran Refugee Service executive committee are: the Rev. O. S. Jorgenson, Minneapolis, American Evangelical Lutheran Church; the Rev. C. Mohr, Gaylord, and the Rev. A. Shira, American Lutheran Church; the Rev. Nels Bengtson, Alexandria, and Mr. Morton V. Bjorkquist, St. Paul, Augustana Lutheran Church; the Rev. Boral Biorn, Northfield, the Rev. W. L. Conradson, Fairmont, and the Rev. A. M. Jothen, Evangelical Lutheran Church; the Rev. E. H. Bohrer, Minneapolis, and the Rev. L. C. Thaemert, Robbinsdale, Lutheran Church—Missouri Synod; the Rev. Luthard Gjerde, Minneapolis, Lutheran Free Church; the Rev. Chester Heikkinen, Minneapolis, Suomi Synod; the Rev. H. B. Hansen, Hutchinson, United Evangelical Lutheran Church; and Dr. J. J. Raun, Minneapolis, United Lutheran Church of America.

Prayer for a Little Boy

LLOYD THORSHEIM

Dear God, take these little hands,
And teach them how to pray;
And please, God, guide these little feet
Along Thy righteous way.

Open wide these little ears,
—To hear Thy Holy Word,
Make this eager little mouth
To speak what ears have heard.

Help these eyes to look to Thee
To see what's right and wrong.
Keep Thine image ever there
Sacred, bright, and strong.

Mold these things, and all the rest,
Into one perfect whole.
Create a heart that's pure and clean
—Companion to a soul.

Remove all doubt and disbelief;
Let him to Thee be won.
And guard him well through all the years
—Safe with Thee, my son.

Summer Institute for Parish Workers

The Parish Workers' Summer Institute will be held at Luther College in Decorah, Iowa, from July 18 to 23. Co-sponsored by the college and the Education Office, the institute is now an annual event providing inspiration and information for parish workers. The workers include visitors, directors of parish education, secretaries, directors of youth activities, and persons with a combination of any or all of these responsibilities. Here an invitation is given also to those interested in parish work.

Beginning with vespers Sunday evening, Monday through Friday the program will continue each day with dorm devotions, Bible study, a forum on parish education, chapel with Luther College students, and an hour on youth work. Following the afternoon quiet hour, parish workers will have opportunity to focus their thoughts more informally on such subjects as "The Parish Worker's Work in Relation to Her Call," "Efficient Organization and Operation of the Church Office," and "Relationships Between Members of the Church Staff." Afternoon recreation may include swimming, hiking, or just relaxation on the beautiful campus. The evening will afford more hours for forums, business meeting of the Parish Workers' Association, a "We Sing" hour, and vespers led by pastors of the college and town.

Dr. Oscar C. Hanson of the Department of Evangelism will be guest speaker of the institute and has chosen as Bible study theme from the Book of Titus: "Sound Doctrine Produces Real Life." Dr. Hanson will also lead the Youth Work forum each morning.

Sister Shirley Barns, field representative for the Deaconess Commission, with headquarters in the Education Office, will have charge of the Parish Education hour.

During the institute, through forums related to their work and through informal conversation, parish workers will be getting acquainted with each other and with more effective ways of service through their "parish work." Through the Bible studies, vesper services, quiet hours, and devotions they will be spiritually refreshed. And through the recreation hours they will be physically better equipped.

Cost of the institute is nominal. Congregations are urged by the Education Office to pay expenses for their parish workers to the institute. This "in-service" training will give further encouragement and training to parish workers and will be returned as spiritual blessings, multiplied, to each congregation.

What Shall We Say Then

Harold B. Kilc

THE SIXTH SUNDAY AFTER TRINITY
July 25, 1954
Matthew 5:17-19

This text always brings the reader up short, to att tion. It speaks of legalism and the requirement of C that those who follow after Christ must keep the L for none of it has been removed. And yet, Christians the evangelical spirit have been taught that they not saved by the deeds of the Law, nor are they un the bondage of the Law. Thus there is, on the surfa a conflict here. What shall we say to these things?

We shall say, first off, that the Law is eternal. It not been shaken or changed. It has not been altered is fixed. As long as heaven and earth remain the L is immutable, unalterable, and binding upon the li of men. This brings it rather close to you, doesn't You are a Christian? You are one who has coun himself a follower of Christ, and one who, by the gr of God in Christ Jesus, is an heir of heaven? TH what are you doing about the Law?

There is a certain comfort that derives from lessons of the Catechism where we read: "It is imp sible to be saved by the Law because since the Fall man can keep the Law perfectly." But to rest on t is really quite unsafe.

We shall say, secondly, that Jesus Christ and the that He lived typifies what it means to fulfill the La Though He was in the company of men who belie themselves to be models of moral and legal perfecti He nevertheless denounced them as self-righteous hy crites. They could studiously conform to the Law a still be least and less than least in the Kingdom Heaven. The emphasis was all wrong. They establish a sharp and bold contrast to the life of Christ, for you know well, His was a life of love. If you wo fulfill the Law, love God. Now it follows that he w loves God will obey God. It follows that he who lo God, who knows Him as a kind and tender Fath who knows His abundant grace and His free-flowi compassion for sinners, will return to God a life t is lived to glorify Him and to serve Him.

What shall we say? This—the Christian is livi out his life as a child of God, and in this life is follo ing the pattern of Christ. He is not motivated by Law, but by love; he is not happy in self-righte moral living, but in glorifying God; he is not fear of disobedience; he prays for grace to obey; he kno that he has not arrived at perfectness, but he clai the merit of Christ for his salvation. His highest des is to love both God and man. This, Christ said, is sum of the Law. Love, friend, and thus fulfill. Am

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SEVENTH SUNDAY AFTER TRINITY

e Epistle: Romans 4:1-8

The Gospel: Matthew 16:5-12

Monday, July 26
THE USE OF MONEY
Read I Timothy 6:6-12

For the love of money is the root of evils; it is through this craving that ne have wandered away from the faith d pierced their hearts with many pangs.

This verse is often misquoted because the rd love is carelessly omitted. It is not oney that is evil, but the *love*, the sin- craving, for money. When money is ed it is no longer useful; it is destruc- e. Money is evil when it masters men. can be a blessing when men use it as d's will directs.

God's own people value money not r its own sake, but for the good that n be done with it. As God's managers are thankful for whatever money earn. But we remember that we are countable to Him for how it is used. o spend it wisely, to give of it to the rd's work, to save what we can for ture use, is in keeping with the Chris- n view of money. Money must not come a god. But it can be used to orify God. This is true if I have a hun- ed dollars or a hundred thousand.

Make me a good steward, O God. Amen.

✣ ✣ ✣

Tuesday, July 27
GOD'S CROP
Read Mark 4:26-29

"The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how."

No, man doesn't know all the answers! He is very wise and he searches for the secrets, but he cannot find the final answers to all things. He can watch a seed sprout, send up a shoot, and drive its roots. But he cannot explain down to the last detail how it all happens But he knows it does happen. Given the necessary conditions, a planted seed will reproduce itself, yielding more of its kind.

Man does not know all the mysteries of the Kingdom, but it is enough that God does. If man obediently carries out the commands of God, the rooting and sprouting and the yield will be tended by Him. Each of us who is Christian can witness to the working of the Spirit in our own lives, but we cannot explain in full the wonders of His power and marvelous workings within us.

The more we use His Word, the more we pray, the more we grow.

✣ ✣ ✣

Wednesday, July 28
THE WATCHERS
Read Isaiah 62:6-12

Upon your walls, O Jerusalem, I have set watchmen; all the day and all the night they shall never be silent.

God was telling Jerusalem that He was deeply interested in its well-being. That He would keep prophets among them to warn of the enemy, to keep the Word before the people, and to give them security that comes to those who live under His care.

God is interested in the safety of His Church. To this day he sets watchmen "upon the walls." These are the pastors and the faithful members of the congregation, the Sunday school teachers, and all who lead in the work of the Church. The printed word also is a watchman speaking for God.

It is necessary that these watchmen never be silent. A number of years ago a man suggested that the Church stop preaching for a while. People were tired of sermons, he said. His foolish remark opened a floodgate of protest from people everywhere. Not for a day, or an hour, must the Church be silent. Let all of us constantly speak of God and of our Savior, Jesus Christ.

✣ ✣ ✣

Thursday, July 29
OUT OF TROUBLE
Read Acts 16:23-33

"Believe in the Lord Jesus, and you will saved, you and your household."

Paul and Silas got themselves into ouble with their miracles. When they aled the slave girl of her spirit, her asters became angry with them and oused the feelings of the people against em. But they did not mind getting into is sort of trouble, for they were going out getting people out of the serious ouble of being lost, away from God. rison did not dampen their faith. It only ve them opportunity to help the jailer it of trouble. He was locked in a eater prison, the prison of sin and con- mnation. And when he asked, "Men, hat must I do to be saved?" the right swer was given to him and he acted upon . He was shown the only way out of ouble.

The same trouble exists to this day. he answer to it is still the same and ways will be. "Believe in the Lord sus, and you will be saved." If I ac- pt this I am happy and live my life in rvice to God, seeking to show others e way to salvation.

Friday, July 30
CONCENTRATION
Read Matthew 13:44-46

Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it."

Jesus would have us know that Christianity is not something that we dabble at, but rather a whole-souled endeavor. It is not something we are asked to maintain "on the side," but something that takes a hold of us on the inside. It is a concentration that leads to consecration. It is a dedication to a single Person, a single Cause, a single Hope. It is a life-long process that leads from joy to joy.

It is easy to see the pearl merchant of the parable, how he kept his eyes open for the one pearl of great price. And when he found it, all else became secondary in value. Here, he thought, is what I have been seeking.

Have I found the one thing needful? Is the very best in me devoted to it? Do I value above all else the salvation God has provided me in Christ? These are questions I must keep asking if I am to be like the merchant of whom Jesus spoke.

Saturday, July 31
BETHEL
Read Genesis 28:10-22

So Jacob rose early in the morning, and he took the stone which he had put under his head and set it up for a pillar and poured oil on the top of it. He called the name of that place Bethel. . . .

He called the place Bethel, the "House of God," because of the meeting he had with Him. The dream of the ladder with the angels going up and down, the message of God to him, and the promise of His protection, caused him to say, upon waking, "Surely, the Lord is in this place."

Bethel was a great experience in the life of Jacob. It established him in his new relationship with God, and impressed him deeply. Many years later, when he had grown careless and indifferent, God commanded him to go back to Bethel, there to be refreshed and brought back to his original devotion.

Each of us has a Bethel. It may not be that God visited us with highly unusual happenings, but some place, some event, like confirmation, or our church building, has a special, blessed meaning in our experience.

Here and There on the Christian Front

Edited by Raymond M. O

PROTESTANTS TOLD TO LEARN FROM CATHOLICS

Protestant leaders could take a few cues from the Roman Catholic Church on how to make the church "more meaningful" to American workers, according to James Miller, president of the Greater Buffalo Industrial Union Council (CIO). Speaking at the annual planning conference of the Council of Churches of Buffalo and Erie County (N.Y.) he said that the Church has not retained the interest of workers in the last 25 years.

He asserted that this lack of interest was due to the competition with church activity created by modern living, travel, entertainment, and new work schedules, all of which have resulted in less church attendance and worship."

"It is my belief," Mr. Miller said, "that the Protestant Church through its ministers and lay leaders could play a more active and constructive role in adjudication of labor-management problems which need conciliation, mediation, and sometimes arbitration. The leaders of the Protestant Church could certainly follow some of the examples of the Catholic Church in keeping the American worker informed that it has more than a passing interest in his welfare. The worker of today is in need of a better understanding of our present highly accelerated mode of living. The Church should relay these trends in order to make the Church more meaningful to workers of today. The Church's increased understanding of the worker and his present-day problems will guide him to continued freedom, security, and peace."

URGE PATIENCE OVER INDIAN MISSIONS

Foreign mission groups have been advised by a National Council of Churches agency not to "give way to a mood of desperation" in dealing with the government of India over visas for missionaries, urging rather that they demonstrate patience and understanding. This advice came from Russell Stevenson, executive secretary of the Southern Asia Committee of the NCC's Division of Foreign Missions.

"Rather than emphasize exceptional cases of visa difficulties," his statement said, "our contribution to better understanding between the U. S. and India could be more effective if we show a fair, but sympathetic and patient, attitude toward India's problems and actions."

The statement pointed out that many denominational mission boards had been successful in obtaining visas for their missionaries and said that a total of 4,683 missionaries now are at work in India, while "only a comparative few" have been denied visas. It continued, "It appears that difficulties arise not in the central government but at the local levels. Although the constitution of this democratic republic guarantees all religious groups the right to freely "profess, practice, and propagate" their faith, we need to recognize that India is subject to the same stresses and strains that affect us all today, in both the East and West." When difficulties arise, must entrust to the leaders of the Ch tian community in India the main sponsibility for whatever action is sible."

THREE BROTHERS ORDAINED

RNS Photo

These three brothers, two of them twins, were ordained as pastors of the American Lutheran Church following their graduation from the theological seminary of Capital University, Columbus, Ohio. They are, left to right: Richard, Rollin, and Robert Reiss, all from North Canton, Ohio. The brothers abandoned plans for careers in chemistry and music to enter the ministry.

GARBED NUNS ISSUE IN KENTUCKY

Roman Catholic nuns may leg teach and wear their garb in Kentu public schools, according to a b filed in Franklin Circuit Court by state attorney general and two ass ants as attorneys for Wendell P. E ler, state superintendent of public struction. To bar them would be violate the civil rights of members the Roman Catholic faith," the b stated. It said the only restriction v that nuns, like all Kentucky pub school teachers, could not teach s tarian doctrine.

Mr. Butler and the boards of ed cation of six Kentucky counties defendants in a taxpayer's suit broug last October to restrain public offici from permitting the use of tax fun in schools where garbed Roman Ca olic sisters teach.

Threats to stage a protest march the state capital at Frankfort and refuse to pay taxes have been voic by some 200 residents of Bradfor ville as an aftermath of the attorn general's brief. A largely Protesta community, Bradfordsville has becom the center of a "Church-State" co troversy in Kentucky. In addition the proposed "march" is the allegati that County School Superintende Hugh C. Spalding, a Catholic, w "roughed up" by unidentified perso

WORTHY OF NOTE . . .

Rabbi Harold A. Friedman of Jame town, N. Y., is coming to North Car lina to become the "first circuit-ri ing rabbi in the history of America Judaism." He is being provided wi a bus which will serve as a mobi chapel. He will travel about the Car linas serving Jewish congregations i ten towns and conducting services i smaller communities for Jewish group

Schools and Colleges

Edited by the Division of Higher Education

WITH THE FACULTIES

. Sterling Thompson, director of acher Education at Waldorf College e 1951, has resigned from his posi- in order to accept an appointment a teacher in the Armies Overseas ucational Program. He will teach a school in the American zone in thern Germany. He will leave for assignment in August.

Mr. Thompson is a graduate of Wal- f College and received his B.A. de- e from Luther College in 1950, and Master's degree from the University Minnesota in 1951. He has taught he public schools of Iowa and Min- ota as well as at Waldorf College.

* * *

Three members of the Concordia ulty have been granted leaves of ab- ce for the next school year.

Dr. Sigurd Mundhjeld, professor of thematics, together with his wife, l leave for Europe in August. He l attend the International Congress Mathematics in Amsterdam, Hol- d, the first week in September. A ncordia graduate of 1925, Mund- ld returned to his alma mater to ch in 1938 and secured his Ph.D. he University of Nebraska in 1947.

Dr. Reidar Thomte, professor of phil- phy, has been awarded a fellow- p by the John Simon Guggenheim morial Foundation for a twelve- nth period beginning in August, re- ning in the fall of 1955. Dr. and s. Thomte will be in Copenhagen, nmark, where he will study the ex- ntial categories in the philosophy Soren Kierkegaard with special ref- nce to their significance for ethics l religion. Dr. Thomte is among en Minnesotans and 243 educators the United States to receive the Gug- heim fellowship.

Professor Carl R. Narveson, regis- r and acting dean of instruction, has n granted a leave of absence of two rs or longer from Concordia to rk with the Department of Chris- n Education of the ELC in Minne- lis. He will work with the publica- n of a revised curriculum for the urch's parish education series. Nar- veson is a Concordia graduate of 1925, receiving his master's degree from the University of Minnesota. He became registrar in 1947 and took over the duties of dean of instruction in 1952.

* * *

Dr. Adrian Docken, professor of chemistry at Luther College, has accepted a Faculty Fellowship for study at Harvard University during the academic year 1954-55. This is one of 250 fellowships offered to college teachers by the Fund for the Advancement of Education.

Following his nomination by the College, Dr. Docken submitted a proposal to the Committee which was accepted. He will study the history and philosophy of science while observing Harvard's general education program in natural science.

With a doctor of philosophy degree in organic chemistry from the University of Wisconsin, Dr. Docken has been a research associate at Northwestern University and a research chemist with the Eli Lilly and company of Indianapolis. He has been on the Luther faculty since 1942.

* * *

Dr. Arnold Peterson of the Concordia College biology department, has received a research grant from the New York Zoological Society for research on the parental care of birds at Jackson Hole Biological Research Station at Jackson Hole, Wyoming. His work will be done in July. A graduate of St. Olaf College, Dr. Peterson received his master's degree and Ph.D. from the University of Wisconsin and has been on the Concordia faculty since 1951.

* * *

Herbert Krause, English professor at Augustana College and author of the recently published novel, "The Oxcart Trail," spent the month of June at the University of New Mexico. Krause conducted a series of lectures and discussions on creative writing and on his novel at the journalism workshop of the University.

Louis B. Wright of the Folger Shakespeare Library, Washington, D.C., has announced the appointment of Armour H. Nelson of the department of English at Concordia as one of the thirteen new Fellows of the Library from the United States and England.

Mr. Nelson's appointment is accompanied by a $400 grant-in-aid from the library for a minimum of eight weeks of research this summer. The subject of his research is "Studies in Shakespeare with particular emphasis on his use of the supernatural."

Mr. Nelson holds degrees from the University of Chicago and came to Concordia in 1953.

* * *

"FORGIVE OUR DEBTS"

(Matt. 6:12; Rom. 1:14)

GERTRUDE E. WARTCHOW

"Why do we pray, 'Forgive our debts'?"
Spoke up a little lad;
"Do we have debts we owe to God?
I never knew we had."

Dear lad, the debt we owed to God
Was more than we could pay;
That is why Jesus had to die
To wipe our debt away.

And now, although God's wrath is stilled,
Though Christ our debt did pay;
We owe a debt of love to God
Which greater grows each day.

How many have great love for God?
Though not of stone or wood,
We idols make of many things
Which we regard as "good."

To love our neighbor as ourself,
To seek what we can do
To spread goodwill and peace and hope;
This debt is also due.

Yes, we are debtors, as Paul said,
To spread the message true
Of the Redeemer come to save
Both Jew and Gentile too.

So we must pray: "Forgive our debts."
And help us to forgive
All those who ought to us might owe;
And so in peace to live.

Within the E.L.C.

NEW CONGREGATION ORGANIZED IN CALIFORNIA

Pictured above are the councilmen of Fortuna Lutheran Church, a new congregation organized May 27 in Fortuna, California; seated (right to left) are Dr. Gaylerd Falde, president of the California District, who preached the sermon at the organization service, and the Rev. Otis A. Lee of Eureka, who temporarily is serving as pastor of the new congregation. The church has 95 charter members. This is the second congregation to be formed under the initiative of Calvary Church of Eureka, as Faith Church at Arcata was thus organized early in the present year.

PERSONS

The Rev. Johan A. Thorson, minister of music at Central Lutheran Church, Minneapolis, has resigned, effective Sept. 1, to accept a $2,000 ELC Brotherhood scholarship, which he will use to study sacred music at Union Theological Seminary, New York.

The Rev. R. C. Cartford, former missionary to Madagascar, celebrated June 20 the fortieth anniversary of his ordination. The celebration took place in American Lutheran Church, Oakes, N. Dak., which has been the parish of Pastor Cartford since 1948. The five children of Pastor and Mrs. Cartford were present, with their families. At the morning worship the Rev. Olaf Cartford, a son, preached the sermon; a son-in-law, the Rev. Martin Evenson, was liturgist.

Dar Roa, ELC youth evangelist, who in May received his M.A. degree in religious education after a year of study at New York University and the Biblical Seminary, now has his headquarters at 422 S. 5th St., Minneapolis 15, Minn.

Dr. R. A. Syrdal, ELC foreign mission secretary, left for South America June 23 on a five-week trip. After inspection of our mission field in Colombia he will visit six other South American countries in the interest of the Lutheran World Federation's Division of Latin America, and attend a Lutheran federation meeting July 20-25 at Petropolis, Brazil.

Dr. M. A. Dahlen, Charities secretary, and **Loren Ness,** Boys' Work director, attended June 28-30 a conference on juvenile delinquency in Washington, D. C., called by the U. S. Department of Health, Education, and Welfare.

The Rev. Lowell O. Larson, formerly pastor at Morris, Minn., has resigned from the call he left Morris to assume, that of associate pastor of Bethel Church, Madison, Wis., the Rev. F. I. Schmidt, pastor. Since Pastor Schmidt has resigned his pastorate at Bethel to become president of the Eastern District, Pastor Larson felt that the incoming pastor of Bethel should be given free hands in the choice of an associate.

DISTRICTS

Eastern

Ellsworth, Wis. English Lutheran Church of this city, parish of the Rev. L. A. Benson, has considerably enlar its sanctuary and added an east w to give added space for Sunday sc work. The enlarged structure was d cated June 20 by Dr. J. C. K. Pr ELC secretary of education, who preached the dedicatory sermon. church itself has been given a channel, a new choir loft, an enlar sacristy, and added seating space the nave. The east wing is constru to allow the addition later of ano story.

Grantsburg, Wis. Bethany Chu a rural congregation of the parish the Rev. Tenner Thompson, Jr., its house of worship as lightning str it June 25, resulting in the destruc of the church by fire. The church 85 years old.

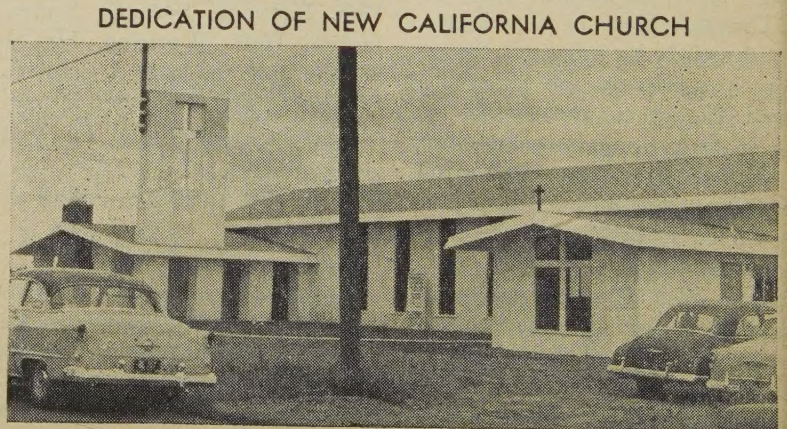
Southern Minnesota

Bricelyn, Minn. Trinity Church, ish of the Rev. Arthur G. Bagaa observed June 20 as the 75th anni sary of its founding. The celebra began with a matin service in Nor gian, the Rev. Olaf Brevik preach the sermon. Preachers at the reg morning service and at the even service were, respectively, Dr. O. Malmin and the Rev. Arvid Bidne, b of them sons of the congregation ordained in its church. In the af noon a service of historical review held, participated in by some of congregation's former pastors or members of their families.

Northern Minnesota

Rothsay, Minn. Bagstevold-South manuel parish gave its pastor, the R R. K. Livdahl, and family a surp party May 30, presenting them wit generous purse.

DEDICATION OF NEW CALIFORNIA CHURCH



Pictured herewith is the new church of the Fruitridge congregation in Sacramento, C fornia, dedicated May 9th by Dr. Gaylerd Falde, president of the California Distr At the morning service the same day the sermon was preached by the Rev. T. A. Thomps assistant Home Mission director, who also preached at vesper services. The Sun school of this young church has 305 pupils. Pastor of the church is the Rev. Orville Hiep

Halstad, Minn. East Marsh River urch, parish of the Rev. Carl Op- l, will celebrate its 75th anniversary y 17-18. Speakers on Sunday, the h, will be: Dr. A. E. Hanson, presi- nt of the Northern Minnesota Dis- t, and two former pastors of the ish: Oliver Seim and O. E. Sten- . On Saturday evening a reunion of nfirmands will be held.

th Dakota

Hoople, N. Dak. The parish of the v. Oliver E. Johnson: Zion, North l South Trinity churches, will cele- te its diamond jubilee July 16-18.

UNIQUE "BIRTHDAY PARTY"

The Rev. T. J. Severtson, Renwick, va, was honored on the occasion of 75th birthday, during the General nvention of the Church, by the men o have been in his confirmation sses and are now in the ministry of ELC. Included in the group of ht men are his three sons, Chaplain S. Severtson, U. S. Navy; A. T. ertson, San Diego, California; and A. Severtson, Pequot Lakes, Min- sota. Others, as "spiritual sons," are n Carlsen, Canton, South Dakota; ymond M. Olson, Minneapolis; ven Gangstead, Chicago; Joseph thro, Silverton, Oregon, and Kent utson, Staten Island, N. Y. Included the group was also G. B. Odegaard, Olaf College, a son-in-law. Mr. rhard Knutson, a student at Lu- r Seminary, will become the ninth nfirmand of Pastor Severtson's to er the Lutheran ministry.

Of these "sons" in the ministry all re present at the birthday party ex- pt Chaplain Severtson, who is sta- ned in Hawaii, and Mr. Knutson, o was on a summer assignment.

OBITUARY

Mrs. Paul A. Preus

Mrs. Alberta Haugen Preus, Park- id, Wash., widow of Paul A. Preus, e business manager of Pacific Lu- eran College, died June 8. She is sur- ved by one son, three daughters, two ters, and two brothers, one of whom the Rev. Clarence Haugen, Belling- m, Wash.

ANNOUNCEMENTS

For Sale: Handmade Book of Choice cipes, made by the Esther Circle of orningside Church, Sioux City, Iowa. ice 50 cents. Order from Mrs. Joy egler, 902 S. Alice St., Sioux City 6, wa.

Memorial History of the Lutheran ormal School, Sioux Falls, S. Dak., will be off the press Aug. 15. Price $4.00. Orders with remittance may be sent to the author, S. A. Jordahl, 1002 S. 7th St., Moorhead, Minn.

The Lutheran Churchmen's Retreat, sponsored by the Northern Minnesota District, will be held Aug. 30-Sept. 2 at Concordia College, Moorhead, Minn. It will be a school for training the men of the Church. Among the many lecturers will be Dr. Jaroslav P. Pelikan, University of Chicago, and Dr. E. W. Mueller, NLC rural life commissioner. For detailed announcements write the Rev. T. C. Hanson, 315 6th St. N., Breckenridge, Minn.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

For sale—160 acre well improved farm, buildings in good repair; well fenced; REA; on good paved highway; 1 mile from school; 7 miles from Lutheran church. Located in Day County, South Dakota. 370-1A

320 acre farm for sale not far from Valhalla settlement in Peace River District. 185 acres under cultivation. Good 5 room house, large barn and other buildings; well with abundance of soft water. 8 miles from two good sized towns; 1½ miles from school; 4 miles from elevator, store, and post office. No Lutheran church but Lutheran families in community. 370-2A

200 acres of land, 70 acres open, for sale in North Hubbard County, Minnesota. Buildings in fair condition; house in very good condition. Close to school and churches; good roads; REA. Farm may be rented with option to buy or direct sale. Possession immediate. 370-3A

For sale—160 acre stock farm with 40 acres more available. Located 13 miles from railroad town in Cass County, Minnesota. Large barn and other buildings; REA; four room house. Reasonable down payment, good terms. Widow must sell. Price $5,000. 370-4A

For sale—40 acre chicken ranch located in west central Minnesota, Pope County. Modern buildings, all in very good condition. Lutheran community. Located near well-traveled highway. Reasonable price. 370-5A

Homes

For sale to ELC pastor—24x28 cabin with basement on Kabekona Lake, 9 miles west of Walker, Minnesota. Cabin has log siding, 3 large 4x6 picture windows, fireplace, electric stove and refrigerator, and furniture. Lot has 100 foot lake frontage; boat goes with cabin. Fine fellowship with other ELC pastors and families. 370-6B

For sale or trade—good home with outdoor buildings and 5 acres of land in central Minnesota. Within city limits of small village. Good income property. Strong Lutheran community. 370-7B

Businesses

For sale—Ritter dental equipment, including unit, chair, cabinet, and X-Ray, also waiting room furniture. Set up ready for use. Low rent. Located in town of 500, excellent farming community. 2 Lutheran churches. Dentist retiring from private practice. 370-8C

General merchandise country store and home with garage for sale in Houston County, Minnesota. REA; near ELC church; on school bus route. Terms. 370-9C

Well equipped cafe for sale or rent in small town near oil fields in Williston Basin, Williams County, North Dakota. Building has full basement and good living quarters upstairs. 370-10C

For sale—Restaurant with good business in St. Croix County, Wisconsin. Modern equipment, with living rooms available. Good Lutheran town. Price $16,000. Terms. 370-11C

POSITIONS WANTED

Young experienced woman music student at the University of Minnesota desires position as choir director in Twin City church. Salary no object. 370-12D

Young, married Lutheran school man, 5 years experience, desires position as principal, superintendent, or college instructor in education. Has M.A. degree in secondary school administration and all course work completed on a Dr. of Education degree. 370-13E

HELP WANTED

Opening for physician as general practitioner in town close to Fort Dodge, Iowa. Very prosperous area. Lutheran community. 370-14G

Wanted—manager for independent grocery and meats store in Lutheran town in southern Minnesota. No capital necessary. Living income plus profit sharing. 370-15G

Small southwestern Minnesota town needs a barber. Very prosperous farming community. No other barber. Choice of two buildings. 370-16G

Wanted—Dentist to locate in modern city of 1,000 in Red River Valley of North Dakota. New modern clinic building. Office fully equipped with new equipment. Financing available. Present dentist called into service. 370-18G

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by Fannie E. Mead

A rollicking little story of Pussy Cat and her four happy little kittens, Fluff, Ruff, Buff and Tuff. Pussy Cat tries to teach them all the things they should know, which, incidentally, are good for our youngest readers to know, too. Code 31-9360

FIVE BEDS FOR BITSY

by Jan Munn

Every child that has had a dog will cherish this charming story of Bitsy. Bitsy is a little puppy that will grow a little more into your heart each time her owners discover that she has outgrown her bed. Code 31-8816

STORIES OF PEOPLE WHO KNEW AND LOVED JESUS

Stories of John the Baptist, the disciples, Zacchaeus, Mary, Martha, and the Apostle Paul gathered together as friends of Jesus. Each story has a full-color illustration. Has its own mailing envelope. Code 31-9479

POEMS OF PATRIOTISM

by Edgar A. Guest

Stirring poems by the poet that all America reads and loves. The older child will enjoy reading these poems.

THE FLAG OF OUR UNITED STATES

by Colonel James A. Moss

It's amazing how much there is to know about our flag, and it's all gathered here in this handy booklet. 64 pages, with diagrams and illustrations. The entire family will appreciate this booklet.

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